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WEEKLY REVIEW.

Native Opinion is greatly cheered because the High Court has rehabilitated Hindu law concerning marriage, after it had been egregiously broken through by a member of its own body. Our contemporary says :

Once more the local High Court has shown to the Hindoo community of this presidency that they are not an inch less staunch defenders of their marriage law and customs than of other communities, however egregiously broken through by a member of its own body. The facts of the case of Dadaji vs. Rukhmibai are sufficiently known to require repetition here, as also the decision of Mr. Justice Pinhey thereon, the merits or otherwise of which formed the subject of sharp comment at the time. Suffice it to say that the *status quo ante* of our marriage law we owe to the Chief Justice Sir Charles Sargent and Mr. Justice Farran, who have cleared away the flimsy legal cobwebs raised up by Mr. Justice Pinhey and restored to the people the peace of mind once taken away from them.

We do our Hindoo fellow-subjects the credit to believe that their peace of mind is as much connected with the breach of such a law as with its observance. By the by, has anybody seen this Hindoo law which deprives their children, in all parts of this great land, and for all time, of the right to wait till they are marriageable before they are married ? We are quite sure that no such law can be adduced. There are books which embody the customs of the time and lay down the rules to be followed in their observance, but we doubt if any one can find any legislation on the subject. Hindoo law, so-called, in some parts of the country makes it obligatory upon a woman when she marries a man to marry also all the brothers of that man. Are all these monstrosities to be upheld ? The Hindoos have sufficient enlightenment to rejoice in manumission from these bonds, if secured to them by the highest legislation of this country. Hindoo law was never an unreformable thing. Much of the legislation in Manu has been widely departed from. If instead of English Government, there had been Hindoo Government of this country all through this century, we are quite sure that the increased enlightenment of the times would have led to great changes in the laws or usages relating to marriage. The question we pointedly ask is this: Why should Hindoo law crystallize and be no longer susceptible of alteration, because the Government is English ?

—There is surely something wrong in the public sentiment of a country when men who pay their debts are persecuted, assaulted, spoiled or murdered for doing so. In some parts of Ireland it is with peril of their lives that some continue to pay their rents. A man that does so is marked and denounced and hunted down as a traitor. One would think that they who choose not to pay rent might content themselves with self-justification, without treating as criminals those whose consciences require them to keep their engagements.

—The Editor of the *B. G.* receives regularly from the western world letters from one with whom he has cherished affinities, which often touch on matters of general interest, but with that freedom and openness that belong to private correspondence, and on this account he is chary about imparting them to the public. We have been receiving these letters for 39 years and are contending with time's sharp tooth for their preservation. Not that we always agree with the sentiments conveyed. It would not be kind to quote them and then criticize them. Suppose we have an understanding with our readers that they will take our comments "as read" without our writing them. Our own ideas are sure to come out somewhere. These letters, let us say, are from "Theophile." We gave an extract last week. Here is another :—

Another year begun. Yet apart from the calendar, every day ends a year and begins a year. Our Lord said, "Sufficient unto the day is the evil thereof" If we would only remember that, it is not so hard to bear the suffering of one day. The Gospel deals so much with *hope*. "We live by hope." "Christ in us, the hope of glory." Now, as our human minds will not let the future alone, and are disposed to cover it with clouds rather than with sunshine, God gives to us in our pilgrimage a hope, a sure hope, an expectation of a good time coming, even upon this earth of ours, when sorrow and oppression shall pass away, and all hearts shall rest peacefully, lovingly, under the powerful protection of a God of love. It seems to me the greatest pity that the Christian church ever lost sight of this "blessed hope" in the actual coming and reign of Christ upon this earth. He might have come long ago to put an end to sin and misery upon this planet, if believers had continued to desire His advent and to pray for it. They needed the importunity of the woman toward the unjust judge. We see that Christ was willing to avenge His own elect *speedily*

—The writer then goes on to say :—

Yet, if this hope of His speedy coming, include a belief that all who reject Him on that day, will then enter upon an eternity of misery, I would have none of it. Who would wish the present misery of this earth to cease simply in order to be followed by an eternity of hopeless misery to millions of its inhabitants ? How men do cling, Christians, theologians and all, to the man-invented doctrine of the inherent immortality of the human soul. They will let every thing go rather than that. They puzzle themselves with probation theories, and will not preach the Gospel as the apostles did.

—We ourselves avoid affirming the natural immortality of the soul. That is, we believe all creatures hold their existence at God's pleasure. He only has immortality. Our existence depends on God's purpose. God told Hezekiah that he should have 15 years of life. Hezekiah knew that he was immortal for so many years. So we are immortal for so long a period as is covered by the purpose or promise of God. We give one more extract :—

I have been reading a little book upon Molinos, lent me by Mrs. Dodge. The author is John Bigelow, whose daughter, Charley Dodge has just married. Mr. Bigelow has used well materials which his own research has brought together ; and his estimate of Molinos is, I think, correct. He was a mystic, you know, of the 17th century. Cardinals and popes approved him, and then cardinals and popes, through the Inquisition, condemned him. His condemnation rested chiefly on the possible consequences of his doctrines. A spiritual state which had no need of penance, confession, ascetic practices, was dangerous. One can see that a rapt state of soul, raised above reason, will, and all active faculties, regardless of the senses (that is, leaving them to their own instincts) might be tempted to evil without knowing it. This high *contemplation*, Molinos placed above *meditation*, in which the intelligent faculties are occupied with the actual teachings of the Scriptures. I may send you a copy of the book some time. It will furnish you with some articles for the *Guardian*. It was in the novel, "John Inglesant," that I made my first acquaintance with Molinos.

—We shall soon begin to think that the chief work of a Bishop of the English Church is to hinder ministers of that Church from showing brotherly affection to those who are not in that communion. Besides the case of Mr. Glyn and that of Canon Wilberforce, there now comes before the public a long correspondence between Canon Fleming and the Bishop of Edinburgh. Canon Fleming had promised to preach in a Presbyterian Church in Edinburgh ; the Bishop heard of it, and besought him not to do it ; he complied but refused to acknowledge that he was a sinner. The Bishop persuades himself that schism is an awful offence ; and so it is, when the schism is from Christ; and Bishops of the English Church, as well as the rest of us, need to be on their guard against this most perilous schism. If any man have not the Spirit of Christ, he is none of his. The ninth of John tells us of a case of excommunication from the Jewish Church, but the poor man was not separated from Jesus. We believe that the Master looks down with great satisfaction on those in the Church of England who cherish fraternal feelings for Christians of other denominations, and we trust that the efforts of prelates to stamp out this good feeling will not succeed.

—A recent number of the *Christian* contains an excellent portrait of the Rev John Fordyce, General Secretary of the Anglo-Indian Evangelization Society, and a sketch of his life.

—Government claims great credit for

having given to the civic communities the privilege of self-government. Some have the idea that this municipal self-government is more make-believe than any thing else. This idea is likely to be strengthened by what has this week occurred in the Bombay Corporation. There was a proposal that the Municipal Commissioner should be asked to communicate to the Corporation such correspondence as he had had with the Secretary to Government regarding the reduction of the consolidated rates. Many members thought they had a right to ask it, and the Commissioner no right to refuse it. But the Commissioner said that he would most distinctly refuse it. Nor would he base his refusal upon the ground that the production of the papers might be against the interests of the Corporation. The Corporation then voted that the Commissioner should be requested to produce the correspondence. There the matter stands. The Commissioner denied that there had been any correspondence; he might have stopped there, but he seemed to think it important to let the Corporation know that he was not their servant.

—"JOHN DORAN," writing to the *Times of India*, says :—

"The intolerant spirit displayed by a certain section of the public—where our holy Roman Catholic religion is concerned—is simply unfathomable and does not inflict credit on certain parties, who shall here be nameless."

When the Church of Rome talks about intolerance, we seem to hear the tiger complaining of the lamb down stream for muddying the water. Our contemporary had noticed, in connection with an episcopal procession in Poona, that "the road was lined by Catholic soldiers of the Dublin Fusiliers with band," and had asked for an explanation. Mr. Doran is going to write *a little plainly* on the subject in the next *Catholic Examiner*.

—A WRITER in *Word and Work* thinks a mistake is often made by urging Christians to enter the Mission-field. The cry of the Church to-day, is, he says, "Send out labourers into the field."

Many zealous preachers will tell a large mixed audience that most of them ought at once to be in the mission field, and they quote the word "send forth" in the original, which they declare implies literally "thrust out," as a sanction to laying an actual pressure on all without distinction to go unless physically unable. Is this quite a fair interpretation of the text? Granting that the primary meaning of the word—which is probably true—implied such an idea, is it not clear from the context that the Lord's words referred rather to an *abundant* and *speedy* supply than to any force brought to bear on the persons?

But what does our Lord really say? He does not command the Church to send out labourers; his words rather imply that such is not the Church's function. He says: "The harvest is plenteous and the labourers are few; pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest." The pressure is to come from the Lord himself. Christians are to pray to him to send forth labourers, and the answer comes when men and women fitted for the work are conscious of a divine leading in that direction. Thus to the Church at Antioch came the message, "Separate me Saul and Barnabus for the work whereto I have called them."

Many have gone and returned disappointed and sickened: and perhaps unfitted for future usefulness, because they had gone where they were not fitted to go. Many more have mistaken other feelings and motives for true zeal. Especially with young women this is apt to take place, as they have not, like men, other outlets for a desire for change of scene and adventure, impatience of dull or uncongenial surroundings at home, &c. All this often, when combined with strong pressure from without, leads to miserable failures.

It is of the utmost importance that they who go forth as missionaries and zenana-workers should have a clear and abiding assurance that the Master himself has sent them. Very likely they will be placed in circumstances so different from what they had anticipated that all inferior reasons will scale off and they will seem to hear a voice saying, What dost thou here, Elijah? This is the reason why so many are ready, after a few years, to find providences directing them to leave. They came because others urged it, others thought them fitted, &c., &c. What is wanted is a deeply-rooted conviction from the Lord himself that they are sent of him.

—THE Rev. W. J. Richards, C. M. S., Alleppie, proposes to build a Leper Asylum at that place to cost Rs. 2,250, of which the "Mission to Lepers" will give one-third, and he will be happy to receive other aid.

—IN the Travancore and Cochin Missions of the C. M. S., the statistics for 1886 show 38 churches; other preaching-places, 104; Native Pastors, 14; adults baptized last year, 223; communicants 5,511; total of baptized, 18,482; Catechumens, 1,262; contributed by Native Christians (school-fees not included) Rs. 5,407 which is about a rupee a head for communicants.

—THE Romanist thinks to get rid of the filth of his heart by pouring it at Easter into the ear of his confessor, and the Hindu, in the Holi, flings abroad the accumulated treasures of obscenity and flatters himself that he is doing God service. We have had the Holi this week and men have got themselves up like demons and sought to reproduce pandemonium in our streets. If a horde of Barbarians armed with scimetars had gone through our streets, more revolting sights would not have been left behind them. The pingnent which the Hindus throw upon one another and rub on one another's faces, makes them appear as though their garments were dipped in blood and their faces smeared with gore. They believe that for 24 hours, by special dispensation of the gods, nothing shall be esteemed sin. All divine laws are suspended for one day, and the frenzy of delight that displays itself everywhere shows that divine laws are regarded as a curse, and deliverance from them a blessing. Whence is this teaching? From above or from beneath?

—The authorities of the University of Oxford had occasion lately to sit in judgment on the theology of Mr. Fletcher, a Church of England clergyman. The decision was that the preacher had not *in plain and express terms* advanced "anything dissonant or contrary to the doctrines of the Church of England as publicly received." But these gentlemen ought to know that the most dangerous kind of error is that which avoids the use of *plain and express terms*. Mr. Fletcher has published the sermon concerning which complaint is made. He says he does not deny the resurrection of Christ But what he understands by it is "his continued existence and influence after death," a very different thing from what the evangelists and Paul taught. Mr. Fletcher says: "Miracle was a necessary accommodation of truth to the mental condition of the early Church. It was a veil Christ had to wear. But the veil is now being taken away." This is a good specimen of the art of *double entendre*. Were the miracles wrought or only simulated? From the view taken of Christ's resurrection we can hardly suppose that Mr. Fletcher accepts the miracles of the Gospel as literal.

—A CORRESPONDENT brings to our notice the *Y. M. C. A. Bulletin*, printed for the Jaffna Union. We infer that there are in Jaffna a number of Y. M. C. Associations, and that they are banded together in a Union which publishes a monthly Bulletin. In one of the numbers is a letter from Mr. George Williams, the Founder and Originator of the Y. M. C. A. Forty-three years have gone by since the establishment of the first of these Associations, in London, and wonderful has been the expansion of the movement. This letter notices with satisfaction that several of the Jaffna Associations are the fruit of Native Christian enterprize. The missionary spirit he claims as an essential feature of the Y. M. C. A. work and its greatest safeguard against degeneracy. Mr. Williams writes as Chairman of the English National Council.

—THE Rev. Appaji Bapuji who has for 24 years been Pastor of the Marathi congregation of the Church Missionary Society in Bombay, has been transferred to Mallegaum. An address was presented to him on the eve of his departure by the members of the congregation, expressive of their regard for him, their appreciation of his pastoral work and the service which he had in various ways rendered to the Native Christian community of Western India, and their earnest wishes for his future success and usefulness. Mr. Appaji Bapuji has received a hearty welcome from the congregation at Mallegaum of which he is now to have pastoral charge. He will be much missed in Bombay where he has been so many years a conspicuous member of the Native Christian community, gladly co-operating with Christians of all denominations, serving in many ways the Bible Society, the Tract and Book Society, the Missionary Conference, the Native Christian Alliance, &c.

—MR. M. GORAY has been transferred from Malleganm to Bombay. The *Dnyanodaya* gives an account of a farewell meeting in his honour at Mallegaum, when a letter appreciative of their regard and appreciation was presented by the flock to whom he has been ministering there. He has now entered on the duties of this new pastorate.

—BISHOP NINDE of the Methodist Episcopal Church of America left these shores yesterday for Europe, with his daughter. Many friends were gathered together in Grant Road Church on Thursday evening to hear parting words from him and bid him farewell. Many in all parts of India will long remember his visit and his words of cheer and of wisdom. We are very thankful to receive from time to time the visit of such men of God. Bishop Ninde proceeds first to Rome where he will preside

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in the Annual Conference of Italian ministers belonging to the M. E. Church, and will afterwards proceed to Germany and Scandinavia.

—We are glad to mention the arrival of the Rev. Henry C. Squires from England, in improved health. He will take over charge of the Secretaryship of the C. M. S. in Western India, from his brother the Rev. R. A. Squires, who with Mrs. S. leaves for England next week.

—The Rev. A. Rudolph, of the American Presbyterian Mission, Northern India, left Bombay on Thursday for Europe. It is only about a month since he returned from a visit to Germany but was arrested in Ahmedabad by disease and has been compelled to re-embark for his Western home. He came out first in 1837, some 47 years ago, in connection with Gossner's Mission, and joined the A. P. M. in 1845.

—We have a postal from Robert Michael, Native Christian Evangelist, dated Muttra, March 3rd. He had visited Ferozabad and Agra, and had then gone into the district proclaiming the Gospel in cities, towns, villages and melas.

—Hell. The God of the Bible is a Being of infinite love and infinite love-worthiness. They who conform to his will find that the secret of happiness is bound up in the will of God. They who deviate from his will, substituting their own depraved will for his, are not only warring upon Him but upon all the obedient universe. Consummate unhappiness is bound up with this divergent will, as happiness is with conformity. God's love for his creatures requires that he should set the strongest possible motives on the side of obedience and against disobedience. The perfection of the standard given to his creatures is shown by the blessings bestowed on the one class and the misery accruing to the other. Hell is for the angels that fell and for sinners who refuse to be saved from sin through Christ. In kindness to men as the reward is stated in superlative terms, so is the curse.

NOTICES OF BOOKS AND REPORTS.

"*Memories of the Past. Records of Ministerial Life.*" By James Griffin, formerly of Rusholme Road Chapel, Manchester, London. Hamilton, Adams & Co., 311 pp. Mr. Griffin is a Congregational minister with a large treasury of reminiscences going back more than half a century, with a loyalty of affection that delights to reproduce the portraits and sayings of worthy men in the ministry with whom he has been associated. Though unfamiliar with the name of the author when we took up the book, we have read it with great enjoyment and are very thankful to have been permitted in this way to interview good and useful men of a generation now fading away, such as Dr. Waddington, Dr. Spence, Dr. Raffles, Dr. McAll, Robert Hall, James Parsons, Richard Watson, William Arthur, Dr. Bunting, Canon Stowell, Legh Richmond, Rowland Hill, Dr. Chalmers, Henry Rogers, Dr. Guthrie, &c., &c. Some of these men of pronounced individuality, one is never weary of reading about. The reader will get some idea of the charm of this book from the following extract :—

It may well moderate desire for posthumous remembrance to think how many of those distinguished persons, whose names during life were on everybody's tongue, ceased to interest public thought almost as soon as they ceased to live,—how the grave would seem to have closed over their memory as their mortal remains were consigned to the dust. "I buried my ambition in the grave of McAll," said Alfred Morris to me, not long after the death of that great man. It were well, indeed, if all our earthly ambition were buried, as that of every Christian ought to be in the *grave of his Redeemer*. But so it is—"one generation goeth, and another cometh;" "and a generation arises that knows not Joseph." Something like this may be said with reference to an honoured friend, who for half a century was, perhaps, on the whole, the most popular preacher in England—James Parsons. He is already spoken of simply, if talked of at all, as "one of the old ministers of the past generation." And yet when I was a young man, and long after, the announcement of his name in London, or Bristol, or Birmingham, or any of the large northern towns, would have gathered thousands on thousands to hear him. Had his voice been equal to it, a place as large at least as the Metropolitan Tabernacle would have been too small for the crowds who would have sought to hear him in London. I am not sure that the inaudibility of his voice at the commencement did not aid the effect of his utterance as the sermon proceeded. At first it required a very good ear and the closest attention for those nearest the pulpit to catch a word. There seemed to be nothing but a strange little twittering sound, that almost made one laugh. His efforts to clear his voice and to make himself audible were painful to sensitive people. But gradually, it increased in strength and distinctness, and became clear, shrill, and piercing to a most exciting degree. The scheme or outline of the discourse was stated with great simplicity and definite precision, according to the old system of "heads" and "particulars;" the entire sermon—for it was not an "essay"—being delivered *memoriter* from beginning to end, each several division being usually supported by abundant quotation of Scripture, and each one advancing in accumulative rhetoric and intensity of utterance to the completeness of a climax, when both preacher and people, exhausted for a time, seemed to demand relief and reinvigoration in momentary pause and silence. Silence, however, there was not, but rather a universal stir and buzz, in preparation for what was next to follow. It was towards the end of the sermon that the preacher seemed to be gathering up all the forces of his spirit to one final effort for the sinner's salvation. It was then that those most thrilling and incisive appeals were addressed to the consciences of the hearers which were repeated, and repeated, and yet again renewed with still-increasing urgency, as though the preacher's soul were breaking forth in very agony—

"To snatch the firebrands from the flame;"

until at length, as if the preacher and the hearers could bear no more, his tones sunk down to accent of pathos and solemnity that were verily appalling, as though now he were slowly relinquishing his grasp on the consciences of the finally impenitent, and mournfully resigning them to their awful destiny,—as if the day of judgment were just at hand, and men were about to hear from "the great white throne" their irrevocable doom.

In the following the great Robert Hall comes before us. We are reminded in reading it of the French proverb, *Autres temps autres mœurs*

Dr. McAll told me about that visit of his to Bristol. "Mr. Hall and I," he said, "were riding together to the place where I was to preach. 'How astonishingly calm you are, sir,' said Mr. Hall, 'and yet you are going to preach! How is it, sir? I should like to know the secret; it seems to me very remarkable.' So I smiled, and taking out my manuscript, I said, 'There is the secret.' 'Oh, I see, sir; but *can* you read in the pulpit? I wish I could. What advantage there must be in it!' I answered, 'No one besides yourself wishes it, Mr. Hall.'" When we reached the vestry he found a sofa in it—I had got it placed there without his knowledge. 'See here, sir, they have got a sofa in the vestry, so you see I can recline on that, and with the door a little open I shall be able to hear you.' I had not been preaching long before I observed the people's eyes directed towards the door with a titter on their faces. I suspected the cause, and glancing round, I saw Mr. Hall's pipe protruding from the door, and clouds of smoke rapidly emitted from it. Then I saw his face, and then his whole body leaning against the door-post; and so there he stood to the end of the sermon. When I went into the vestry, I said, 'Mr. Hall, do you know what you have been doing?' 'No, sir; what have I been doing?' 'Why you have been smoking your pipe in the chapel nearly all the time I have been preaching.' 'Have I indeed, sir? I was not aware of it; but it was impossible to lie still, sir—quite impossible.'"

We may as well add what follows :—

Mr. Hall was not the only one who could not keep still under McAll's preaching. Walking home with him one Monday, from a meeting of some Irish Society at which some Irish clergymen had been speaking with great force, he said, "I was very much annoyed last evening by the behaviour of one of my hearers—a stranger. He was apparently a gentleman, and dressed in clerical costume. He sat in the centre, right before me; and soon after I had commenced my sermon, he began to act in a most extraordinary manner. Now and then he seemed to stare at me with a singular expression of countenance, and then he fidgeted and wriggled about, and sometimes half rose from his seat, and looked at the people, right and left, and behind him, and nodded and bobbed his head, and appeared to be smiling at somebody. His conduct disturbed me so much—for it was just in front of me—that I fixed my eye on him steadily, resolved, if possible, to look him out of countenance. But it was in vain; on he went with the same antics rather more than otherwise, till I could bear it no longer. So I paused, and then, still keeping my eye upon him, said, 'I am astonished that any one, especially in the garb of a gentleman, should conduct himself in the house of God with such irreverence and indecorum as I have been sorry to observe in the case of one of my hearers!' In fact, I administered a tolerably severe rebuke to him. But it was all utterly useless; it seemed only to provoke him to look about more restlessly than ever; so supposing the poor man must be out of his mind, and that I had better leave him alone, I fairly gave in. As I entered the meeting this morning, a clergyman was speaking with great energy—you remember which one it was—and I immediately recognized him as the person whom I had been publicly rebuking the evening before. At the close of the meeting I went to the platform to have the matter cleared up. He at once came forward, saying, 'Oh, Mr. McAll, I am so glad to see you, for I want to thank you for the sermon I had the pleasure of hearing last night. But I was very sorry to find that there was somebody annoying you by his inattention to the discourse.' 'Well you yourself were the person.' 'I, Mr. McAll?—you do not mean that, surely?' 'I do, indeed.' 'Why, my dear sir, how is that possible? I was so much interested and excited that I could hardly keep my seat.' 'Exactly; it was obvious that you either could not, or would not keep your seat, and it was that which disturbed me.' 'Oh, Mr. McAll, I am exceedingly sorry. I hope, if I should ever hear you, again, I shall behave better.' 'I hope so too,' I said; and so, with a hearty laugh over it, we have parted good friends."

A very interesting portion of the book is that which treats of the conversion of Mrs. Barnett (Charles Dickens' sister) and her husband. This was when Dickens was at the height of his popularity. Mr. Burnett, when a mere boy, made a promise to Richard Knill the missionary, leaving for India, that he would every day remember him in prayer, and this promise he religiously observed even in the years when he was an operatic singer.

We close with this extract :—

It was about three or four weeks after their settling in Manchester that, in passing up Rusholme Road on a Sabbath evening they observed the lights from our chapel and the people going into it. They entered the place, and were accommodated with seats. At the close of the service, Mrs. Burnett turned to her husband and said, "Henry, do let us come here again: if you will come, I will always come with you." He was much surprised, for she had never shown any particular interest in Divine worship before; and not a little delighted, as he himself had felt the same interest in the service as she expressed, and the same earnest wish to come again. What it was that so interested both of them at the same time on this the first occasion of their attending the chapel may be worthy of reflection. There certainly was nothing of the æsthetic to attract them, either in the style of the building or in the character of the service—the former, respectable and commodious, but by no means ornate; the latter, earnest and animated, but in all its parts simple and serious. In the singing there was nothing to gratify a cultivated musical taste. There was no organ or any other instrument. A choir, so-called, led the singing with fair ability, but certainly not with marked attractiveness; and the people joined in it with devotional heartiness, and that is all that can be said. And as to the sermon, it is rather remarkable, they never seemed to recollect even what it was about, for I do not think they ever mentioned it afterwards, and certainly I never asked them. They seem to have been so much absorbed in reflecting on their own state and character as to have lost sight of the special truths that had excited that reflection. "More or less all through the service," said Mrs. Burnett, "I seemed in a state of mind altogether new to me; and during the sermon it was as if I were entering a new world." So the effect of this service on their minds is to be wholly attributed to the secret influence of the regenerating Spirit of God; and this case strikingly seems to illustrate the words of Jesus: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born of the Spirit."

Madras Journal of Education. Jan. and Feb. The aim of this journal is to supply schoolmasters and scholars with information specially adapted to them. It is edited with ability and not without wit and its criticisms are fitted to do good, if unpalatable to some who overrate their own powers. Here is a question and answer from a Madras Examination Paper. *Q.* What is the doctrine of 'divine right'? *A.* That the law of primogeniture is essential to salvation! This is a very readable and instructive magazine and ought to have a large circulation in a Presidency that sends up 6,450 candidates for matriculation.

English Opinion on India. Vol. 1. No. 1, February. Mr. Y. N. Ranade, B.A., is the editor of this magazine, designed to present English-reading Natives with views of Indian matters entertained in England, and to enable editors of vernacular papers to communicate them to a still larger public by means of translation. The subscription is Rs. 5 a year. Budhwar Peth, Poona.

Science Lectures. Observations in Popular Botany, by Dr. K. R. Kirtikar. Spectroscope and Solar Physics, by Prof. W. M. Alexander. Edited by B B. Nagarkar. Price, 4 as. We congratulate the Anglo-Vernacular Press on the handsome appearance of this little book, 46 pp. The Editor has conferred a favour on the public by bringing out these Lectures, which many missed hearing. Botany is popular in the sense that every body would like to know something about it, but not many do. We are thankful to those who will try to popularize it for us. The second Lecture is on a deeply interesting subject by one who is competent to tell us how far research has gone in this line.

We are favoured with the following: Claims of the Women of India on Preachers of the Gospel; Rev. K. S. Macdonald. Women of Asia how reached in Apostolic Times; Mrs. K. S. Macdonald. *American Mail and Export Journal*; Dec. Report of the London Missionary Society's work at Benares. Ditto in the Neyoor District. Ditto in the Trevandrum District. Report of the C. M. S. work at Sharanpur. Report of the Bombay Branch C. V. E. S. *Harvest Field*; March. *On Guard*; March. Cooper, Madon & Co.'s Catalogue. *Gospel in all Lands*; February. *Missionary Review*; February. Report of Bareilly Theological Seminary. Allahabad Diocesan Church Conference. Is India becoming Poorer or Richer? J. Murdoch, LL. D. *The Indian Purity Trumpet*; March. *The Voice of India*; February.

INTERNATIONAL BIBLE STUDY.

March 13. *Gen.* 28: 10-22. *G. T. Gen.* 28: 16.

See last Guardian.

March 20.—*Gen.* 32: 9-28. *G.T. Gen.* 32: 26.

After 21 years spent in exile, Jacob is now returning to the promised land, rich in this world's good, but haunted by the apprehension that his brother Esau will seek to avenge himself for the wrong done him. In the hour of conscious need, he turns to God and pours out his heart in prayer. He prays in a more becoming spirit than when at Bethel previously; he makes mention of the goodness of God vouchsafed to him in all his wanderings. "I am not worthy of the least of all thy mercies, and of all the truth which thou hast shown unto thy servant." To whom among as is this language not appropriate? The man who thinks himself *worthy* is the most unworthy; he is putting himself on the throne, and God in the place of a servant, and all that God can do for him he claims as his due. This is the secret of all that complaining that fills the air. Paul understood even better than Jacob the facts of the case, when he spoke of himself as *less than the least of all saints.*

Jacob asks God to deliver him from his brother Esau. Jacob had been trying all these years to cast his sin into a gulf of oblivion and bury it beneath stones; but now that he returns to Palestine, his sin starts up in the stature of a giant to beat him back. It is no longer a private enemy of himself alone, but the enemy of his wives and children and of all that he has attached to himself. Sin has some strange laws of growth; it thrives the most where the efforts to extirpate it are greatest. It knows how to arm our own faculties against us, even when no external arm is lifted against us. Sometimes it goes to sleep for 20 years and we bury it and dance over its grave, but at an unexpected moment it starts up in plenitude of life and strength. The great resurrection that men have to look forward to, is the resurrection of their sins. Nevertheless Jacob reminds God of his promise to bring him back in safety and give him a posterity beyond computation.

Jacob humbles himself before his brother. He selects from his herds 550 cattle of different kinds, divides them into lots, and entrusted each drove to servants, who were to proceed on the road by which Esau was expected, in such order that Esau would come first to one drove, and after an interval to another and then to another; and when Esau interrogated them, all were to say that they came as a present to Esau. Thus wisely did Jacob set about propitiating his injured brother. His repentance yielded such fruit as his brother would be likely to appreciate.

In the night he arose and, with all the members of his family, crossed the ford of Jabbok; and when he had effected the removal of all his company, he recrossed the stream to have a quiet time by himself in waiting upon God. He had done his best to secure reconciliation with his brother, but felt his dependence on God as though he had done nothing. A man can receive nothing except it be given him from God.

There wrestled a man with him till the break of day. It was apparently a man; the contest was between man and man. In Hosea 12: 4, this man is called an angel. At break of day, Jacob ascertained that it was Emmanuel, God with us. This representative of Heaven's claims, finding that he did not prevail, that Jacob still continued to wrestle, touched the hollow of Jacob's thigh, and put it out of joint. "When I am weak, then I am strong," was the lesson that Jacob had fully to learn. Let me go, said the Man. I will not let thee go, except thou bless me. There was more at stake than a disjointed thigh. Paul speaks more than once of striving (agonizing, wrestling) in prayer. See Col. 1: 29; Romans 5: 30; see also Daniel, 10: 13, 21.

Jacob receives a testimony that he has prevailed with God. His name is changed to Israel, Prince of God. The titles and honours of God's court are for those who overcome the world by faith, overcome all that stands between them and God, even overcome those perfections of God which would keep us at a distance from him. "Thou hast power with God and with men." Thus David prevailed with God before he could bring Goliath low.

Jacob would know the name of this wonderful Person. But the time has not yet come for us to know his name. Jacob obtained the blessing which God only could give him. And he called the name of the place Peniel, for "I have seen God face to

face, and my life is preserved." In the Christ God is revealed unto men.

There was a memorial or monument of this wonderful trysting scene, in the usage of the Israelites to eat not of the sinew that shrank.

The Bombay Guardian.

SATURDAY, MARCH 12, 1887.

PERFECT IN ONE. II.

THE perfection that comes before us in the great prophetic prayer of our Lord, is not the perfection of this or that member, but of the body ; not of the hand or foot or eye but of the entire organism. Now if the hand were to seek its own perfection, unmindful of the body to which it belongs, that would be a great mistake ; for its perfection consists in its serviceableness to the body. "If the whole body were an eye, where were the hearing?" In your prayers to God and in your aspirations, you cannot forget or wish God to forget the needs of your co-members. Our Lord teaches us that we are to find our perfection in unity. And that this is something very different from organic unity is manifest. That they may be perfect *in us*, says Jesus. As thou, Father, art in me and I in thee, that they also may be made perfect in one. It is only as we become one with Christ that we become one with the brethren. When all the Presbyterians constitute one Presbyterian Church, or all Methodists become one Methodist body, will the thing contemplated by our Lord in this prayer be advanced? Not necessarily. The differences between this and that Presbyterian body are not greater than those which are found in different sections of the Church of England. Because the latter is a single organic body, the differences of High and Low Church, Ritualistic and Evangelical are not less pronounced. If all the Protestant churches should come into one great organism like the Church of Rome, would this prayer of our Lord be one whit nearer fulfilment? Nay, verily ; what the Spirit of God desiderates is something very different. We are to reach this perfection in union, by being brought into greater union with Christ himself. The very Spirit that dwelt in Christ is to dwell in us. We are to be in the world as he was in it ; in it, but not of it. The thought that breathes and burns all through this prayer, is that the place which Christ, in his human nature, is about to vacate by ascending on high, the believer is to occupy. Throughout the discourse that was closed by this prayer, Jesus sought in every way to make his disciples understand that the marvellous wealth of his nature is to be theirs. His transcendent peace is to be theirs; his joy is to be fulfilled in them ; all the words of more than magic potency given him by the Father he imparts to them ; the special and distinguishing love of God that had rested upon the only-begotten, he authorizes them to receive : "That the love wherewith thou hast loved me may be in them, and I in them." I in them ! he did not propose to stop living in this world, though he should ascend up on high ; he would live on and love on in them. The believer must step into his place. Elisha asked that he might receive the double (the duplicate) of Elijah's spirit, when the latter ascended up, and keeping his eyes fixed on the dazzling scene he received what he asked, and the world was none the poorer for Elijah's removal, but Elisha returned in the spirit and power of his master. And Jesus wanted his disciples to understand that the perfection of the salvation brought to them, was in their conformity to him, through the one Spirit animating him and them.

This Spirit came upon the primitive disciples on Pentecost, and immediately they found that all private interests were merged in the interests of the Church. With how much interest they had previously sought each man his own, they now sought each man the common weal. Whatever they valued, they valued it only as it furnished them the means of expressing love to Christ and love to the brethren. Each one knew that the Lord was his portion and felt that all his interests were safe with the Redeemer, and was content whatever might be given whatever withheld, and thus he found himself free to consecrate all his powers, time, wealth, opportunities to the relief and advantage of his brethren. By the power of the Spirit of Christ they just went on living the Christ-life, and giving new illustrations of the Christ-love. "And the multitude of them that believed were of one heart and one soul ; and not one of them said that aught of the things which he possessed was his own : but they had all things common." The prayer of Jesus began to be fulfilled. But he that tempted the Master himself in the wilderness, stood watching for an opportunity to enter in. He found it in the class distinction which the Jews of Palestine drew between themselves and foreign Jews. He whispered to the converted Hellenists that their widows were not as well looked after as those of the Jerusalem brethren, and persuaded them that it would be only a righteous zeal in them to protest against partiality, real or supposed.

Well, we see what our Lord desires for his people, and what the secret of universal triumph for the Gospel is. In vain for us to say Come, Lord Jesus, come quickly, when we will not let him come. "I in them !" is the Amen that Jesus puts to this glorious prayer. Following the indications given by the Master himself, we call upon our brethren to unite with us in seeking.

1. Separation from the world like Christ's. "They are not of the world even as I am not of the world." They are independent of its pleasures, its honours, its ease, its wealth. They do not consult the world as to the measure in which they shall put on Christ. They are not hindered by the world's power or sneer from identifying themselves with Christ's little flock. They do not defer to the world's fastidiousness in declaring the whole counsel of God. But how shall we get this victory over the world, except by faith, the faith that makes Christ very near and very precious? That they may be one in us.

How far will a man travel in a day who chases and stones every cur that snaps and yelps at his heels?

REAL BLESSING.

(*1 Chron.* 4 : 9, 10.)

BY THE REV. DE LOSS M. TOMPKINS.

How frequently we misunderstand one another, misinterpret facts and mistake the mind of the Spirit. We err not knowing the Scriptures nor the power of God. "His mother called his name Jabez," Sorrowful, but God made him memorable. Divine love and compassion are not incompatible with suffering for a sufficient reason. God may seem, but never is unkind. The sorrow we deplore may be the blessing we need.

The greatness of Jabez was probably due to his faith expressed in the prayer,—Oh that thou wouldst *bless me indeed*. Sorrow may have been both the cause and a result of his prayer God's chalice of suffering is remedial and eventually sweet His true blessing is to be sought whether pleasant or painful. He alone has both the wisdom and the fullness to supply all our needs richly. We, therefore, trust him to choose our path and lead us on—to bless us indeed. True faith naturally makes known its requests, not as a hesitating experiment but an inspired appeal from weakness and ignorance to God :

Not what we wish but what we want,
Let mercy still supply :
The good we ask not, Father, grant;
The ill we ask, deny.

Jabez is an excellent example of a good great man working as if he could do all and praying as if he could do nothing, putting prayer and effort together. He went forth to enlarge his coast honourably, co-operating with the hand of God. He is neither rash nor cowardly but wisely fearful of injury. He prays : Oh that thou wouldst *keep me from evil*. He would neither do wrong himself nor be harmed by his afflictions or the sins of others. Jesus prayed in like manner for his own : Keep them from the evil. We repeat with instinctive fear : Father, deliver us from evil. The Saviour replies : Nothing shall in any wise hurt you. Such assurance is in Christ only.

We conclude that sorrow and suffering, pain and death come only as required in the providence of God Through these and evil report, among other means, he works his ends on our souls. Even our Lord was made perfect through suffering. The funeral as the feast was within the bounds of his ministry. Whom the Lord loveth he chasteneth and says : I will bless thee and make thee a blessing. May one be crucified with Christ in the interest of others? One is only half blessed who is not thereby more of a blessing —meet for the Master's use.

And God granted him that which he requested (I Chron. 4 : 10). His prayer was short but comprehensive and availing. He neither regarded iniquity in his heart nor dictated to providence. Every such prayer is truly answered. He asked largely and his request was granted. He lived a good and noble life, not of unmingled brightness but of unmistaken blessing, not of universal applause but of divine inspiration and special mention.

The chronicle of Jabez is brief but very suggestive. God's entries in the Book of Life need not be long. They are to be read in heavenly light by honest minds. God's thought of things corresponds with their reality. His brief mention of Jabez indicates the Divine estimate of an honourable man in difficult circumstances. The Lord looketh on the heart. He makes no mistakes. There is a divine use of dark things in every human life :

Forward, backward, backward, forward,
In the immeasurable sea,
Swayed by vaster ebbs and flows
Than can be known to you and me.

God is not dead nor does he sleep. The hour that seems the darkest will eventually emphasise his goodness, his wisdom and his

power. Satan may hate and hinder, but he cannot harm the truly consecrated soul. Jabez committed all to the divine wisdom and will to be really blessed and his request was realized; he succeeded.

Moreover, Jabez does not seem to have complained of God's method of blessing him. There is every indication of the fullest confidence and the completest satisfaction. Deep sorrow is eminently silent and always uncomplaining in sanctified relations. These are "light afflictions," beneficent instruments only in the hand of wisdom and of love. He who does not afflict willingly, tolerates no pain that is not needed. Better the quiet chastening of bitter pain than the bad indulgence of grievous evil, better Jabez than Cain, Lazarus than Dives.

God provides adequate compensation in honour of the faith that seeks his true blessing. The good man confidently awaits God's time and defers to his methods He who truly trusts and prays will never complain but will certainly manifest the spirit and temper of him who gave himself to die the just for the unjust Honourable men are great in those qualities of justice, truth and love which make up the mind of Christ. The Lord is their stay. Real peace is the sweet sense of his nearness and salvation. The true emancipation of the soul is its total consecration to God. Only to humility can God speak intelligently,

Now his soothing smiles caress me
With each prosperous delight;
Now he pleaseth to oppress me
With the cloud of sorrow's night:
Yet in either he will bless me,
If my trusting heart be right.

NAINI TAL.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Sir W. W. Hunter states that "Roman Catholic priests (in India) deny themselves the comforts considered necessary for Europeans in India." This is no doubt true of a *few individual* cases, but it is not correct that they as a body "deny themselves" these "comforts." There is a deal of apparent self-denial and poverty about Roman Catholic priests, but it is only *apparent*.

As a student, I was over a year in two different R. C. Seminaries, and had the opportunity, not once, not twice, but almost every day of observing, for example, the sort of table my priestly preceptors indulged at in their refectory. They ate what most other respectable Europeans eat, and about as much. Beer was partaken of at dinner; in the hot weather ice was patronized; and as a silent comforter, and postprandial luxury, or necessary, the cigar was daily in requisition.

It would have been more to the point had Sir W. Hunter mentioned a few of "the comforts" denied. I fear the appearance of poverty has misled the learned Knight, and with him, others who are disposed to laud and magnify the so-called self-denial of Romish priests.

While it is true that many Protestant missionaries would do well to exercise greater "frugality and self-denial," it is equally true that there are in this land scores of them who compare very favourably with R. C. priests in frugality, and whose self-denial instead of being merely superficial, is at once real and scriptural.

Yours sincerely,

NEMO.

March 4th, 1887.

DEAR BROTHER,—I have spent a month in London from Dec. 9th to Jan. 12th and of course was there during the week of prayer. Prayer-meetings were held from 12 a.m., to 1 and 2 p. m. in different places under the auspices of the Y. M. C. A. and in the chapels and some halls in the evenings I did not feel the revival spirit myself or hear of any revived state of things any where, I am sorry to say. However, my information as to others is limited.

I was happy to find at the office of the Moravian Missions, 29, Ely Place, Holborn, London, the information I had long been seeking about the mission to the Tibetans and I was also intensely interested to learn from a young man—Edward Evans—in the New York Missionary Training Institute,—whose letter to Rev. B. Latrobe the Secretary I was permitted to see, that there is a missionary interest in Tibet springing up in the U. S. A. and that he intends to go when the way is open. I called upon a Dr. Th. Duka, a Hungarian, who has resided in Darjeeling and Simla but who now is retired from the British service and is one of the B. and F. Bible Society's Committee. He wrote the "Life of Csoma de Koros," recently published by Trubner & Co. Its price without the discount, is 9 shillings. Dr. Duka paid in a certain amount to secure its publication. I wish missionaries in India, China and elsewhere would read it to see what industry, with extreme economy in clothes, food and lodging, can do. If your paper would give some of the facts found in the book it would, I believe, do good I received a letter from Rev. Cæsar Malan who was once Csoma's pupil in Calcutta. He is now quite advanced in years.

I had an interview with Rev. Henry Lamsdell, The Grove, Blackheath, London, S. E the author of "Through Siberia" and "Russian Central Asia" books which I wish those who wish to see Central Asia opened to mission work would read. Sampson Low & Co., 188, Fleet St., are his publishers. Missionaries can get the last named (2 large vols.) for a guinea, (Price, 2 guineas.) I pray God to go myself or see others starting soon for Central Asia either on Mission explorations with loads of Scriptures or to take up a residence.

Sir Halliday Macartney of the Chinese Legation, London, formerly of Nanking, told me that he had intended to make his way to Lassa when his intentions were frustrated by being sent by China to London on a special commission relative to the Margary murder. I should be glad to see any papers, pamphlets, &c., relating to Tibet which you think would be valuable in a missionary way and which you could send or direct as to their place of publication or deposit. Do not send to me but to Mr. Edward Evans' Missionary Training College, 68, W. 49th St., N. York. I must not think of deserting China but use my experience, language, acquaintanee with Manchus sent to Lassa, Mougol pilgrims, Tibetan residents at Peking &c, to help others.

I was interested in the fine large Home for Asiatic and African Strangers in East London, A Mr. Small, a Christian layman for years in India, is its Scripture-reader or Chaplain.

Yours very affectionately,

J. CROSSETT.

S. S. Brittania, N. Y. Harbour, Jan. 22, 1887.

[The above is a private letter, but we take the liberty of printing it.—Ed. *B. G.*]

PAPERS FOR FREE DISTRIBUTION.

DEAR BROTHER,—Please allow me to state through your paper that I have a large number of papers to send out free for general distribution. These are *the Christian*, (Boston) *the Armony*, &c.

I will send them to any responsible person who will send postage, and promise to see them well distributed.

W. J. GLADWIN.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.

Pastor—The Rev. John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.

GIRGAUM BACK ROAD—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting Wednesday, 7-30 p.m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays 11 a. m. and 6 p m. Prayer-meeting: Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

WESLEYAN METHODIST SERVICES.

Sunday, March 13.

Young Men's Christian Association Rooms, Apollo Bunder, 6 p. m.—Rev. G. W. Clutterbuck.

Wesleyan Methodist Chapel, Parel Road, Byculla, 6 p.m.—Mr. J Staples.

Cordial invitation to all.

CHILDREN'S SCRIPTURE UNION.

THE Monthly Meeting in connection with the above Union will be held on Saturday, the 19th, at the Lodge, Girgaum, at 5 o'clock.

All young people and children are invited to attend.

E. M. CRITTALL,
Hon. Secretary.

THE Rev. J. S. Stone, M. D., will preach at the Fort Methodist Church to-morrow evening, and the Rev. G. R. Thoburn at the Grant Road Church.

BOMBAY DISTRICT PRAYER LEAGUE.

AT the close of the Annual Conference Session at Madras, the Methodist preachers of the Bombay District covenanted together to set apart some portion of every Saturday evening for special prayer for one another and for blessing on the work of God throughout the whole district. The preachers will be very glad to have members of the Church unite with them. No formal organization is intended.

As suggestive themes for meditation and to give harmony and definiteness to our petitions the following passages are suggested:—

Mar. 12—Heb. 13. 1, "Let brotherly love continue."
" 19—Psa. 2. 8, "Ask of me, and I shall give thee the heathen for thine inheritance," etc.
" 26—Eph. 5. 16, "Redeeming the time, because the days are evil."

Epitome of News.

Saturday, March 5.

—*N. Y. Evangelist:* The building associations of Minneapolis have not had a long career, and have to show so far about a thousand homes secured to working people. This number will probably be increased by 250 this year, and the ratio of increase is likely to be still greater in the future. But in the city of St. Paul the work of these associations has been simply astonishing. There are forty of them, and their monthly receipts are estimated at $80,000. They have collected altogether more than $10,000,000, and the general testimony is that by far the greater part of this money would have been wasted but for the inducement to saving which they have offered. It is calculated that one-fourth of the families in the city are represented in these societies, and more than a thousand loans a year are made by them, chiefly for the construction of dwellings. From eight to ten thousand homes in St. Paul have, either in whole or part, been thus secured to their owners.

—Mr. John Macfarlane, of the firm of Messrs, Macfarlane, Edgelow and Hemming, solicitors, proceeded home by the mail steamer yesterday after a sojourn in this country of about forty years. Before Mr. Macfarlane went on board the steamer, he met his clerks and a large number of his wealthy native clients in the hall of Watson's Hotel where they had assembled to present him with a valedictory address on his retirement from this country.

—*Statesman:* The *Indian Witness* tells us that a gentleman who holds a Professor's chair in one of the Universities in the Southern States, has achieved a very unenviable notoriety in America, for refusing to shake hands with a gentleman of darker colour than his own. He has very properly been removed from his appointment, his conduct having awakened great indignation. But two or three days before we saw this incident in the *Witness*, a gentleman, who was making a casual call upon us, in referring to the Resident at———, told us with what indignation he had seen this gentleman openly insult a very distinguished native officer at the———Court in the same way. The native gentleman in question held almost the highest official position in the native State. He is a man of refinement and education, and bears an unsullied character. Accustomed to meet Englishmen on a footing of courteous equality he held out his hand to welcome the new Resident in the ordinary way of shaking hands, not dreaming that it would be refused, and held it out long enough to create embarrassment. Our civilian Resident stiffly inclined his head, and refused to see the Minister's outstretched hand, and the latter withdrew it. If Lord Dufferin would like to know the name of this Resident and of the gentleman he thus insulted, we will give both.

Monday, March 7.

—*Times of India;* Bangalore, 6: Richard James, a pensioned Inspecting Postmaster, died here on Thursday, aged 95. He came to India as a soldier in 1815. On the following day, another man named James, a pensioned Conductor, died aged 92.

—The Lahore tramway, the first section of which was opened for traffic on the 23rd December last, appears to be doing remarkably well. The receipts covered the working expenses within a month of opening when only one-half of the projected line was available for traffic. The capital of the company is only one lakh of rupees.

—*Indian Spectator:* Rukhmibai's night of trial is now emerging into a day of triumph. Her life has been a martyrdom since eleven, when she was given in marriage to one who has turned out hopelessly poor, ignorant and unhealthy, who lives under the protection of others and insists upon her doing the same—a proposal from which Rukhmibai recoils with horror. But the High Court of Bombay, working under Letters Patent from her Majesty the Queen-Empress, hold a tournament of chivalry, and these Christian umpires rule that a mere woman can have no right to consult her heart, or, may be, her honour. Caste enforces on this Hindoo girl a marriage to which she was as much a party as any of the Judges of the High Court. And the Judges countenance this outrage, in fact offer to serve as constable and jailor. What could they do?—poor men—such is supposed to be the law of the Hindoos. And what could the British Government do?—poor Government—their mission is to perpetuate inequalities. So Rukhmibai must either go to jail or live under the protection of her so-called husband's protectors. Perhaps the husband, who loves her so, may one day bring another wife to keep her company. What even then? The High Court will go on grinding the dead-bones of law, and the Government of India will go on whistling in sympathy with the process which is grinding the womanhood out of the women of Hindoostan. Thirty days hence Rukhmibai must complete her martyrdom. We call upon the women of England to witness this new form of Suttee, set up by British law and Christian morality.

—*Overland Mail:* A Temperance Convention which has been held this week concluded its sittings at Exeter Hall on Feb. 16. A resolution was passed urging the formation in all constituencies of organisations to unite the electors for the purpose of returning candidates to Parliament who will demand from any Government a measure giving to local communities power to suppress the liquor-traffic. The Bishop of London presided at a crowded evening meeting, when among the speakers were Canon Wilberforce, Sir. Wilfrid Lawson, M. P., Mr. Caine, M. P., Mr. P. M'Lagan, M. P., Mr. W. B. Rowlands, M. P., and the Rev. Newman Hall.

Tuesday, March 8.

—*Times of India*; Allahabad: Severe shocks of earthquake have been felt at Mussoorie and Dehra Doon. At the former place the houses oscillated, doors swayed backwards and forwards, and windows rattled.

—The Home authorities have decided that all troops engaged in the operations in Upper Burmah shall receive the medal.

—The firm of Messrs. Parelli, in Genoa, has just secured a contract from the Minister of Public Works to lay a telegraphic cable between Massowah, Assab, and Perim. It must be laid in the space of two months, under a heavy penalty in the event of non-fulfilment of the stipulated conditions.

—J. M. M. in *Bombay Gazette:* The prospects of Bi metallism are decidedly improving. Mr. Samuel Smith read an important paper on the subject two days ago at a meeting of the Manchester Statistical Society. He ascribed the calamitous fall in the prices of agricultural produce, which has already rendered necessary a considerable reduction of the judicial rents fixed less than five years ago in Ireland, to the appreciation of gold and the consequent failure of that metal to perform the true functions of a currency based on a fixed standard. Mr Smith has made a thorough convert of the *Manchester Guardian*, which has a leading article vindicating the theory of bi-metallism, and prophesying that it must soon prevade over its critics. This is really an important event, the *Guardian* being the first important commercial paper on the Liberal side which has dared to advocate what most Liberals call a gross economic heresy.

—Same; Rangoon, 6: A special telegram to the *Rangoon Gazette* announces that Mr. Burgess has after all been successful in his mission. The Wuntho Tsawbwa has changed his mind and decided to acknowledge British supremacy. In proof of his sincerity he has surrendered a quantity of arms and paid the first instalment of his tribute, which has been fixed at thirty thousand rupees per annum.

It is to be hoped that his submission will end any serious opposition to the British in the Shan States.

—Same; Poona, 7: A detachment of thirteen men of the 3rd Bombay Light Infantry arrived in Poona yesterday, from Malegaon, all seriously ill. One has already died, and a few others are not expected to live. A *post mortem* examination was made, and the contents of the stomach forwarded to the Government Analist, Bombay. The cause of death is believed to be poison.

—At a recent sitting of the Hungarian Lower House, a motion in favour of religious liberty was rejected for the fifteenth time. M. Trefort, Minister of Public Worship, declared that Hungary would be "lost" if as many sects were permitted to exist as in England.

—We learn from the *Church Missionary Gleaner* that the Rev. Jani Alli (B. A., Cambridge) is carrying on excellent work among the Mahomedans of Calcutta. Extracts from his private letters have been printed by Mrs. Babington, Treasurer of the Cambridge Rev. Jani Alli Fund. Last summer his school had fallen in numbers from 213 to 64, owing to the Mussulmans having started an opposition school; but a month later it had risen again to 118, and was improving. He has since opened a second school, close to the palace of the Ex-King of Oudh, for children of that potentate's servants. In April a Persian was baptised, and an Indian Moslem woman with her two children. Mr. Jani Alli asks our prayers.

—In the same publication it is stated that the recent treaty between England and Germany respecting Africa leaves a large part of the Church Missionary Society mission field entirely to German control, viz., the stations of Mamboia, Mpwapwa, Uyui, and Msalala; also the Universities' Mission in U Sambara. Mombasa and Taita are in the territory reserved for the extension of British influence. Chagga is on the border-line. Bishop Hanningston's route, U-Ganda, therefore, is in what may be called British territory (though not annexed,) while the old route is within the German protectorate.

—*The Rock:* Canon Campion, in Convocation, has been trying to give a stab in the back to some of our temperance friends by challenging the use of non-intoxicating wine at the Lord's Supper. It is pretty generally known that some earnest temperance workers have come to the conclusion—and not without considerable ground—that in the case of reformed drunkards it is very inexpedient to use intoxicating wine, as the least taste of alcohol is liable to awaken the old craving for the soul-destroying spirit. Consequently, some clergy have adopted the use of non-intoxicating wine. Canon Campion's spirit is stirred within him, not with sympathy for his poor weak brother, but with a sense of horror at such a display of Christian liberty, in so departing from strict ecclesiastical tradition. The word of God does not require, nor even authorize the use of intoxicating wine at Holy Communion. It speaks of "the cup," and *only once* is it recorded that the cup contained the "juice of the grape," which probably was the cheap light wine so commonly used in the East. We would remind the zealous canon, who attaches so much importance to trifles, that the concocted wine he uses differs quite as much, if not more, from the original "juice of the grape" as that used by our temperance friends. We trust that the bishops will be guided by a spirit of Christian liberty, and err, if err they must, on the side of helping to shield their weaker brethren, for whom Christ died, from temptations. Canon Campion may

appropriately be remanded that it is not the existence of alcohol in the cup, but the presence of Christ in the heart, that makes Holy Communion a means of grace to the soul.

—The same: We are very glad to be able to state that letters from Mr. Mackay have been received by the C.M.S. dated a fortnight after the departure of Mr. Ashe. On the whole, they are satisfactory. The converts and inquirers were still coming secretly to the missionary, and suspicion against them seemed to be on the decrease.

—The Paris correspondent of the *Daily Chronicle* telegraphs as follows: Father Hyacinthe is about to take a step which will probably finally sever him, not only from Catholicism, but from his Oriental and old Catholic admirers. The ex-Carmelite is making arrangements to hold his services in the Protestant Episcopal Church in the Avenue de l' Alma. M. Loyson is probably impelled to this new departure by the failure of his Gallican venture in the Rue d'Assas. As a religious reformer Father Hyacinthe's career is finished, but I predict for him some success as a fashionable religious lecturer, unattached to any particular creed. He is eloquent, and, above all, patriotic, and he would probably draw larger audiences in some secular hall than in any place of worship.

—*Word and Work*: In a little open space, just outside the gate of a parish church, we observed, on Sunday evening, a small crowd clustered round a blood-red banner, and being harangued in a very excited manner by one whose leading thought seemed to be "down with everything." A few hundred yards away another crowd stood listening to a humble and earnest open-air preacher. Round the Socialist meeting we counted ten policemen and an inspector, the Gospel service had not one near it. The contrast struck us as suggestive. Evidently the experienced guardians of the public peace know well which way danger lies.

—The *Indu Prakash*, referring to the recent article in the *Hindoo Patriot*, says:—The very presence of the English in India is a breach of the religious neutrality principle. Strict Hindu religion forbids its votary from touching the *Mlenchhas* or talking or writing their language. But neither prohibition is worth a straw in these days with even so zealous an advocate of the Hindu religion as the *Patriot*. Why then quarrel with the encouragement the Government wishes to give to those who may wish to go to England and compete for the Service? When Government professed to act neutrally in religious matters all they professed and meant was that they would not compel any one to do anything that would be against his religious conviction! No doubt there is a breach of the principle indirectly involved when Government say to a Hindu, If you wish to become a Civil Servant you must go to England. But similarly is a breach involved in the fact that a pious Hindu, like our contemporary, is obliged daily to touch Europeans and speak and write their language! Used to the latter, why should not the *Patriot* get used to the former also, accepting it all as the inevitable?

Wednesday, March 9.

—The steamer *Bokhara*, with English Mails, left Aden for Bombay, Tuesday, 3 p m.

—The death of the Rajah of Jhind is reported in the *Times of India*.

—8·010 miles of *new* railway were constructed in the United States last year.

—The Public Service Commission has been adjourned to next cold weather. Meanwhile a Sub-Committee composed of Sir Charles Turner, President, Mr. Quinton, Kazi Shahabuddin, and Mr Nulkar will visit the various Provinces to inquire into the working of the special departments. With them will be associated in each Province one representative of the departments concerned and one non-official. They will collect evidence for the main Commission.

—*Indian Witness*: The Bangalore papers notice with regret the departure of the Rev. W. Bowser for America, and write appreciatingly of his services to the Baldwin High Schools. We are glad to be informed that two of the three young ladies of Bangalore named in the *Indian Witness* of Feb. 19, as having passed the matriculation examination, were pupils of these schools. Further, that one of the pupils, Miss L. Brown, stood at the head of all the girls in the Presidency at the Middle School examination, and another, Miss Constance Hamilton, was fourth in the same list.

—*Independent*; Corea: Within the last fortnight, in one point, a great gain has been made. Dr. Allen's well-known courage and skill at the time of the Corean massacres, have won for him the respect and gratitude of both King and people. Yet, although he has frequently prescribed for the King at a distance, the manœuvres of the native physicians have succeeded in baffling the King's purpose of summoning him for personal consultation. Week before last, however, the Queen was sick. Receiving no help from her own doctors, she sent for Dr. Ellers, who, under escort of Dr. Allen, visited the court, and in presence of the King and other members of the royal household, prescribed for the Queen. The visit was twice repeated during that week. The American physicians were treated with great ceremony, being detained at the second visit to an elaborate dinner prepared expressly for them. On the third visit Dr. Ellers returned from the palace in a fine palanquin, presented to her by the Queen, who, besides being personally quite attracted by the American lady, told her that Corean physicians were "no good," intimating her satisfaction with the new treatment.

All of this predisposes Corea in favour of Western civilization, and opens the way for direct labour. The missionaries are known to be missionaries; but their character as such is, so far, simply ignored.

Thursday, March 10.

—Mariambee, a Mussulman woman who was stabbed by her husband on Saturday, died at the J. J. Hospital yesterday evening.

—Genl. Hancock died yesterday morning, in Calcutta. He was Secretary P. W. D. to the Government of India.

—*Indian Daily News*: A young Hindoo, Shamapuddo Ghose, of 14, Mulick's Lane, a member of a respectable family, and his mistress, a young woman, named Rajubala, committed suicide under the following romantic circumstances. The Baboo used to live for the most part at the girl's house, and whenever he returned to his family, his relatives were in the habit of upbraiding him for his conduct. On Wednesday evening (March 2) he took to the girl's house a quantity of opium, and proposed that they should commit suicide together by eating it. She consented, and they both swallowed a quantity of the drug. The man died on Thursday evening and the girl a few hours later.

—Sarah Bernhard's receipts in South America last year averaged about £9,000 *a month*.

—*Indian Messenger*: It is noteworthy that even thoughtful men in England, such as feel a genuine interest in the welfare of this country, have begun to feel that the visit of our young men to England is a doubtful boon, taking into consideration the dangers to which they are generally exposed. Professor E. B. Cowell, writes in a private letter quoted by the *Patriot*:—

"I think you are perfectly right *not* to send your second son to be educated in England—I am sure your judgment is right. There is no chance of a Native passing in the Civil Service Examination now, while the age continues as it is—at any rate the chance is tremendously against his succeeding. I see the Indian Association is to have an interview with the Secretary for India this week about it; but it will probably be useless. I am sure, besides, that it is not a good thing for a young Hindu to come to England away from his family,—the temptations are too great, and I greatly doubt as to the advantages. Those who come, too, often lose their national feeling, if they do not lose a great deal more than that. My feeling is strongly against your sending your son to England; let him remain in his mother land, and do all the good he can under his own native sky."

We are of opinion that, under the peculiar circumstances of both the countries, the more we come in contact with English government and English life, the better for the political future of this country. Being thus persuaded our sorrow is the more profound, that many should by the recklessness of their lives, have given occasion for this strong antipathy to England-going.

Friday, March 11.

—Deaths last week, 399.

—*Bombay Gazette*: Major Bissett, Agent to the B. B. and C. I. Railway, and Captain Constable, Deputy Consulting Engineer for Railways, left Bombay last night for Mehsana, in the territory of his Highness the Gaekwar, for the purpose of opening to-day a new line on the metre guage from the abovenamed station to Wadnagar, a distance of twenty-three miles. The new line belongs to the Gaekwar, for whom it was constructed by the Rajputana Malwa Railway, who have also undertaken to work it for his Highness, finding engines and railway stock of every description at his expense. From Mehsana Captain Constable proceeds to Jodhpore to open a new line on the metre gauge, being a continuation of the Maharaj of Jodhpore's Railway to Pachbadra, where the Salt Lake is situated in his Highness's territory.

—*Pioneer*: "Mr. Cockburn is sanguine that on the Prabhasa hill near Kosum on the Jumna, 30 miles above Allahabad, he has found cut on the scarp of the rock near the cavern, an inscription which may prove to be of great interest, and which, owing to its position, had hitherto escaped the notice of General Cunningham and other antiquaries. The inscription, which is apparently in old Gupta character, is in seven lines and is in a fair state of preservation. Unfortunately it is cut on the face of a precipitous and almost inaccessible rock, so that as yet Mr. Cockburn has only been able to make, with the aid of a telescope, an eye copy of the inscription. Dr. Fuhrer, of the Archæological Department, has followed up Mr. Cockburn's discovery, and an attempt will be made to obtain a rubbing of the inscriptions. A paper by Mr. Cockburn describing the discovery was to have been read at the last meeting of the Bengal Asiatic Society by Dr. Hoernle, who has undertaken to decipher the inscription."

Selections.

THE WORSHIP OF GOD.

Gleanings from Islington.

Faith and Reason in Worship.

By Rev. E. C. Knox.

Our faith rests upon a purely historical basis. The Bible is not a compilation of unsupported assertions, but primarily a record of facts, of facts which bear investigation, and have passed through the severest crucibles of criticism. It is not a crude illiterate array of dogmas, but, though written in the main by unlettered men, it contains monuments of literary power to which the world has no parallel. What is more, it has drawn forth the unstinted homage of some of the world's

greatest reasoners A book which commanded the veneration of Newton and Pascal, of Whewell and Faraday, cannot really traverse the most stringent requirements of pure reason. I need not remind you of the solution of this mystery Reason may be either enlightened or unenlightened. If unenlightened, it makes itself the measure of all things Whatever it cannot touch, handle, compass, whatever is too lofty for its reach or too vast for its grasp, for unenlightened reason is not The eyes of our reason must be enlightened before we can know the hope of our calling, and that light springs from life. In Him was life, and the life was the light of men. Life first, and then light. This is the inexorable order of the spiritual world. But where that life is found, there is no such teacher of reverence and true veneration as an enlightened reason. What are all the artificial aids to reverence, studied postures, musical harmonies, dim religious light, and the whole mechanical apparatus of ceremony, common more or less to all religions, what are these compared to such a mind as that of Archbishop Leighton? "Consider yourselves, my brethren," he cries, "and trace yourselves into your own hearts, whether often in the day your thoughts run this way, finding the meditation of God sweet to you, or whether they do not run out much more to vain things and are seldom here; either harried and busied in a surcharge of affairs, or, if vacant, yet spinning themselves out in frothy, foolish fancies, that you would be ashamed to look back upon. You might entertain divine and heavenly thoughts even while about your earthly employments and refreshments; but this is little known and little sought after. Make it your business to learn more of this wisdom Call in your hearts, commune oftener with yourselves and with God; be less abroad, and more within, and more above. It is by far the sweetest life." The same counsel in more pithy if less eloquent language is constantly on the lips of Richard Cecil. This spirit breathes in every page of the diaries of Henry Martyn. Is it not too often wanting in the best of modern lives? Irreverent familiarity in handling sacred things is no proof of fervent love to God any more than such familiarity of children towards their parents is a sign of true affection. If veneration is an element of true worship, and few will doubt it, let us look to a well-ordered mind, a mind given to devout meditation, rather than to mechanical aids for the habit of reverence. Let us make it an habitual prayer that "the God of our Lord Jesus Christ, the Father of glory, may give unto us the Spirit of wisdom and revelation in the knowledge of Him." "That spirit, says the Speaker's Commentary," "that spirit of illumination and insight which looks through outward coverings that conceal God from the earthly mind, and gives knowledge of Him by revealing His glory beneath them." Then our heart aye and our every gesture, will echo the seraphic cry, "Holy Holy, Holy is the Lord of hosts; the whole earth is full of His glory."

KNOWLEDGE IN WORSHIP.

By Rev Archdeacon Richardson.

The province of reason is not to invent worship. It has no means within itself of "finding out the Almighty unto perfection;" and so the true object of man's worship has proved too high and too great a matter for man's uninstructed mind to grapple with. There never can be true worship if it be before an altar with this inscription, "To the unknown God," because ignorantly to worship is really not to worship at all; and so revelation must declare, what reason fails to discover, to whom right worship must be addressed. And as to the manner of worship, our own understanding will not be sufficient to settle that. If human folly could worship the true God in a false manner, and the man "who made Israel to sin" was chargeable with idolatry by the plan he had devised, what can the worship be where the God and the mode of serving are both false? That we are to worship God in spirit and in truth; that we are only to approach the Father through the Son; that it is in the Spirit of adoption that we call Him Father;—these are all instructions drawn from the revealed will of God, and not from the inventive will of man. It is not the province of reason to find out how a sinner can come with acceptance before the Lord; for it is not philosophy, but divine instruction, that must settle that.

THE LORD JESUS AND WORSHIP.

By Rev. Gordon Calthrop.

The Lord Jesus graciously makes it His business to develop the faith which He began by bestowing. To save His disciples from those disturbing influences which tend to obscure the sense of His presence whilst upon earth, He was largely engaged in this important work. "If thou canst believe, all things are possible to him that believeth" So He spake to the agonised and almost despairing father of the epileptic lunatic boy. To another parent, just on the verge of giving up all hope, and therefore just on the verge of separating himself from the power of Christ, He cried, "Be not afraid, only believe;" and thus He kept the tottering mind on its balance, and planted it on the rock. "Believe ye that I am able to do this?" is another of His utterances, and by it He kindled the little spark of faith into something like a flame; and what He did during His earthly ministry, we believe Him to be doing, only now by His Spirit, in that second stage of His loving and gracious ministry for man, in which He is now engaged in heaven. It is He who draws us, in the first instance, to Himself; from Him comes the primary intuition to approach God: we are His servants, "to whom He has given a hearty desire to pray." And to Him we have to look for the strengthening within us of that realizing power which makes Him to us not a notion, not an abstraction, not a mere intellectual conception, but a living, present, energizing person, with whom we come into contact, spirit with spirit, mind with mind, heart with heart; that power which enables us to push doubts aside, whether they are engendered spontaneously in the recesses of our own hearts, or arise from the baneful suggestions of the world without As the disciples said of old, so we say now, "Lord, increase our faith," and the prayer is heard and answered.

FAITH AND WORSHIP.

By Rev. H. W. Webb-Peploe.

We, as Evangelicals, glory in the religion of faith, and we do so rightly. But I fear the great majority of our people who speak concerning faith, of the mere elements of which we instruct them, have but a small conception of the meaning of the term. Faith is rightly described in one sense as being the acceptance of God's truth, and a saving faith is oftentimes defined as thankful acceptance of the atonement of the Lord Jesus Christ. But if we simply limit faith to this idea of receiving, we altogether do wrong to the whole doctrine of our God. The Lord Jesus commands us to have faith in God, and He seems clearly to expect that we shall apprehend that in the action of faith there shall be not only receptivity but activity also, that there is not only to be the satisfaction of our souls with certain blessed truths, but also a submission of the men himself to God. Hence we read in St. Paul of "the obedience of faith," and I believe that the fulness of the meaning contained in those words has yet to be apprehended by the great majority of men. It is that there must be a submission of the whole of the man to God in such a way that there will be a giving out as well as taking in, and no true act of worship, or spirit of worship can be known except when there is this action and reaction. Faith, I think, may be defined as having a synonym in the word "attraction." It involves a mutual attraction—the attraction by God of the creature to Himself, and then—we say it humbly—the attraction of God to the creature. God leads us to Himself and we draw Him to ourselves, and wheresoever there is the true action of faith there will be, first the reception of God's gifts, and then there will be the bestowal outwards again towards Him of all that He permits us to have the power of giving. When a man speaks of worship he almost invariably limits the idea to that of receiving whatsoever God may have to give. He almost invariably, and by instinct, limits it to the two-fold actions of prayer and preaching—prayer in which he asks blessings of God, and preaching in which he asks other men to receive what he believes to have been sent by God. So long as we limit the idea of faith in this manner we altogether lose sight of what God has instructed us to be. Where there is real faith there will be an outgoing of the whole being towards its Maker, with thankful adoration and delight in Him, thankful rejoicing in the privilege of being allowed to give to Him what He originally bestowed, and thankful gratitude in becoming what He desired that His creatures should be.

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In worship we were intended to enter into communion with God. Communion must be mutual union; but when there is on the part of one a giving out of all He has to give, there is no such union unless there is reciprocal action on the part of the other. When we proceed to consider what is really intended by this consequent activity of faith, and bring ourselves into a true position of worship, we must realize what is intended by God for us. Men are constantly coming before God with a deep spirit of faith on one point. They believe in the forgiveness of sins and the hope of glory, and they receive from us the word which tells of divine peace and pardon. They rejoice in this, and for the moment are delighted; but if we search their lives we cannot fail to discover among most of our people a bitter disappointment. The life they live is one of action towards God in the hope of receiving, but a life of grievous disappointment afterwards, because they have had aspirations which were utterly unlawful.

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There never can be a continuity of reception from God except as there is a continuity of devotion towards Him. No man can continue to receive unless he continues to give. If his heart is dead, it must corrupt and breed worms even in his daily life. Do we not see that this involves the necessity of yielding all our being to God, so that He shall deign to employ us His service, and we shall be His actual slaves, just as a slave of old was altogether the tool or instrument of his master? Shall we not further apprehend the fact which I am trying to make clear when we are engaged in His service so completely; when He can use us for what He will, and when we realize that we shall have the intense privilege and joy of looking into His face and adoring Him, so that while He loves us we love Him, while He gives to us we give to Him, and what He is to us in the sense of delight, we also are to Him?

THE DIVINE POWER IN WORSHIP.

By Rev. Canon Hoare

Leaving all human instrumentalities, let us turn to two of the divine modes of quickening emotion.

(1) Keep well before the mind the doctrine of the cross. Some people seem to consider that there is something amounting almost to antagonism between doctrinal and emotional religion. But can there possibly be a greater mistake? for surely the sounder the doctrine the more fervent should be the emotion. I remember when I was an undergraduate hearing Professor Scholefield point out with great power the close connection between the doctrine and the emotion in 2 Cor. v. 14, "For

the love of Christ constraineth us, because we thus judge, that if one died for all then were all dead," or, according to the Revised Version, "all died"—died, *i. e.* in Him. There we have emotion of the most sacred character acting with power, for it is love that moves or constrains the whole man. But it is not emotion only, without a foundation on principle, for it is founded on a sacred and solid judgment respecting the doctrine of Christ Jesus dying on the cross as our representative. It was a solid judgment on that great fact that stirred St. Paul's emotions. If therefore, we want, either for ourselves or others, the stirring, powerful emotion, we must never cease to keep before our eye the great fact that Jesus Christ died for us, and that therefore we have died in Him. If our love is to be moved, that love of His must be the moving power. We must never lose light ourselves, nor let those around us lose sight of the representative character of His death. It is that that has opened the "way which He hath consecrated for us through the veil." It is that which arouses the adoring praise of the elders, the living ones, and even the angels who are not personally interested in redeeming love. It is that that is the great manifestation of the love of God, and it is the sight of that which alone can be effective in stirring within our dull, dead, unimpressionable hearts any real movement of holy love or of adoring praise to the God and Father of our Lord Jesus Christ.

(2) But last, and above all, all true emotion must be the result of the moving power of the Holy Ghost. While it was the office of the Lord Jesus Christ, by His propitiation, to open the new and living way, it is the office of the Holy Spirit to lead us in by the way which Christ has opened. I cannot help thinking that there is a great tendency to rely on other agencies to carry out the work that belongs to the Spirit of God, and I believe that the greater the excellence of the human instrumentality the greater the danger. Human instrumentality may produce a thrill, but it cannot give life; it may attract, but it cannot raise the soul into the presence of the Saviour; it may help us when we sing of the love of Christ, but it cannot shed abroad that love in our hearts; for that can only be done by the Holy Ghost alone. Now we hear a great deal of a "lively service," and what do we mean by it? I mean a service in which there is life—the life of souls alive in Christ Jesus, and drawing near in living worship before God. And where can that life be found? By whom can it be given? By whom but by "the Lord and Giver of Life?" Now I know that it is no easy thing to depend on that quickening power. When the minds of men are all occupied by that which is visible and material; when young people are seen running hither and thither, some after new doctrines, and others after new practices, it is no easy thing bravely to stick fast by the old Gospel, and peacefully trust to the power of the Holy Ghost. But it is most blessed and most happy to be able to do so, for the emotion which He kindles will not die out with the fashion; the love which He sheds abroad in the heart will not be always craving for novelty; and the worship in which He raises our hearts unto God will go on deepening and ripening till we learn to sing the new song before the throne, and join with all the vast multitude of the white-robed saints in the adoring chorus, "Salvation to our God, which sitteth on the throne, and unto the Lamb."

LOVE IN WORSHIP.

By Rev. W. J. Chapman.

The affection of love by which we principally worship God is deep and constant, a principle of action, but the emotions are called out by circumstances that are special—pleasurable or painful, as the case may be. In the Psalms we have striking illustrations of this. We hear the soul panting after God, thirsting for God, the living God. When we read such expressions as these in the quiet of our chambers, shall we be cast down because we know little or nothing of these intense feelings? Shall we bitterly accuse ourselves of coldness of heart? Ay, perhaps you and I have sometimes in great anguish of spirit, lamented before God that our hearts were as hard as a rock. But is it reasonable to expect that we should feel like the Psalmist, when our circumstances are totally different from his? Why did he thus manifest so much emotion? Because he was shut out from the sanctuary; because he was exposed to the scoffs of the wicked. "My soul thirsteth for God, for the living God: when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God?" If you were placed in painful circumstances which tried your allegiance to God, your heart would quickly manifest its love by its strong emotions. In the same manner when Abraham was pleading for Sodom, when Moses was pleading for Israel, we note very strong emotion, but peculiar circumstances in each case awoke it.

In the Epistle to the Galatians we have an important text bearing upon our subject—"Because ye are sons, God sent forth the Spirit of His Son into your hearts, crying Abba, Father." In that word "crying" we have certainly deep emotion. The sphere of the Spirit's action is the inner man. The cloud fills the house. God enthrones Himself in a temple not made with hands. The consecrated shrine is our own hearts. The operation of the Spirit is directed towards the production and sustainment of confidence in God as our Father. The Spirit quickens the growth of the filial spirit. As the Spirit of the Son it is His office to develop the life of a son. Those feelings towards His Father which filled the human heart of the Lord Jesus, are reproduced by the Spirit of the Son in the hearts of all the sons of God. It is not said that God sent forth His Spirit, but that He sent forth the Spirit of His Son, and we are, I think, thereby taught that there was something specially belonging to the Spirit as the Spirit of the Son which is imparted to all the sons of God. And this special attribute of the Spirit of the Son is indicated by the words, "crying, Abba, Father."—(*Word and Work.*)

THE DRINK TRADE IN INDIA.

To The Editors of the Leeds Mercury.

Gentlemen,—The importance of the enclosed letter is my excuse for asking the great favour of its insertion in your widely circulated journal.

During my recent visit to India I was repeatedly told of the ruinous effect of the drink trade on the natives of that country. It was charged against the Government that it multiplied temptations for the sake of revenue; and the natives were urgent in demanding local option as a means of combating this deadly evil.

The letter I enclose is from an old missionary who has for many years laboured in the cause of temperance reform, and is believed to be one of the best authorities on the subject.

I see no prospect of putting an effectual check to this demoralising system except by rousing public opinion at home, and for this reason I make bold to ask the insertion of this correspondence.—I am, yours, &c.,

Samuel Smith.

Carleton, Prince's Park, Liverpool, 14th Jan., 1887.

Ootacamund, Madras Presidency,
Southern India, 20th November, 1886.

Samuel Smith, Esq., M.P.

Dear Sir,—I am glad to find that you take an interest in the politics of this great country, and especially so in the liquor trade, which is the curse of the country.

No one would say, or think, that Government desires to foster the vice of drunkenness in its Indian subjects: but Government wants money, and the Board of Revenue has found out that one way to get it is to encourage the drink trade, and to put facilities before the people generally to take to the habit of drinking in order to push on the trade, and get in a larger revenue; so that really the Indian Government is guilty of the crime of pushing a trade, for fiscal objects, which is fast spreading the terrible evil of drinking and drunkenness throughout the country. In Bengal, when they found that the "central distillery" system did not increase the Excise Revenue as rapidly as they could wish, a member of the board proposed to the Government of Bengal to introduce the private stills, called the "out-still" system, by which native distillers were at liberty to open their own stills, and manufacture as much as they liked, and what they pleased, by paying a monthly rent to the Government for permission to manufacture and sell.

This brought the liquor down from about two shillings or so per bottle to about twopence, and the stills multiplied a hundredfold. The consequence was there was a regular rush for the drink from all classes, the very beggars and boys and women taking to it. What was before a luxury, which few could afford, now became a common practice by the mass of the people. How the private distillers could afford to put the daroo (liquor) within the reach of the poorest you will see stated in my lectures, which I send by this post.

The rents went up higher and higher year by year, and the "out-stills" multiplied more and more, until the Excise revenue in Bengal alone rose, in the course of about seven years, from about Rs. 60 lakhs, viz., £600,000, to 100 lakhs of rupees, viz., a million sterling! This was a grand triumph to the Excise revenue, but it was at the cost of fearful misery and demoralisation to the people of India. I saw it, and I wrote again and again to the papers to try to expose the great evil, but to no purpose. I then sent a strong remonstrance to Lord Ripon, the Viceroy, who referred my letter to the then Lieutenant-Governor of Bengal, who treated it lightly. The present Lieutenant-Governor listened to a memorial which I got up, and which was signed by thousands of natives and hundreds of Europeans. An "Excise Commission" was the result; and that Commission resulted in a recommendation to abolish the "out-stills" in all the chief towns and go back to the sudder, or central distillery system, "as drunkenness was increasing." This so far, is an improvement, but it is only a very partial one, for the evil is spreading still; and the cause is that the people having been taught to drink, they now want it, and the Government is reluctant to see the Excise revenue fall, so the officers are quietly told to "push the trade."

There are two facts of importance which should not be lost sight of in native drinking—First, natives of India have no idea of moderation in the use of strong drinks; they drink to get drunk, therefore, they imbibe by the bottle and not by the glass. No less than some half a dozen of the native Rajahs have died, at a comparatively young age, within the last few years, from indulging freely in pegs of champagne (not soda) and brandy. Another feature in native drinking is this, once a native becomes a hard drinker, he seldom or never can give it up, for the want of moral courage for which they are noted. Many Europeans reform and give up the drink, but a native goes on to the end. You will see much more about all this in the printed papers I send you than I can write.

The fact of the Indian Government encouraging the trade is beyond dispute, and it is all done to increase the revenue. India is too

expensively governed; and until the expenses are reduced, I fear we have but faint hopes of any radical improvement The Civil Service is too highly paid and we have far too large an army of British troops in India. There are scores, if not hundreds, of so-called "Staff officers," who draw high pay for doing nothing. A Staff-Colonel told me some years ago that all he had been called upon to do for twelve years was "to examine some cups and saucers for soldiers and inspect a magic lantern!" This man had been drawing a pay of about Rs. 1,000—£100 a month—all these years. Here is a matter that should be looked into.

Now, as to a remedy for the drink, I would suggest, to begin with—

First, raise the "still-head" tax as high as possible. Raise the license in all the shops for selling; and, secondly, introduce local option. Now the population have no voice, and liquor shops multiply as fast as the traders can make them pay, and the Government get increased revenue. In this one place, Ootacamund, there were seven grog-shops last year, and we have nineteen now.

Do, dear Sir, for the sake of the poor people, as well as for the sake of the Christian name of our Government, do all you can in this matter and God will reward you for it.—I remain, yours, &c.,

(Signed) THOMAS EVANS.

Miscellany.

—*Christian Worker:* Preparation.—*Always prepare carefully for open-air preaching.* There is no place where you can do more good or more harm. Had our best preachers gone to the open air like the old prophets, or the Lord Himself, or the apostles, or all the great men who have awakened dormant Christendom. we should not have so much to deplore in this England of ours to-day! Street-work has been left to a devoted few, and very many of these have thought that anything was good enough for the street. Probably not one address in a hundred has been the result of deliberate preparation. This should not be. On the street are to be found the hardened reprobate, the argumentative atheist, and the giddy worldling. These you do not get into your mission hall, so that unless reached by the street preacher, they will not be reached at all! There is no more miserable service than open air preaching, *if you are unprepared*, and none more enjoyable if you are prepared. It stands to reason. Inside all is quiet. There your brains have some chance of standing by you. But what about the street corner? You are on a chair (a little shaky), in front there is a drunken man mocking you, children are yelling in their play, the muffin man's bell tingles at your back, a street organ is playing "Sally, come up" very near; some sceptics are laughing at your tender passages or shouting "question," or "bosh" at your facts! That is a charming place for an extempore speaker! If ever a man required to know what he was going to say it is there. You need all your presence of mind and mother wit to clothe your thoughts in language suited to the special audience before you and the state that audience is in at the moment. You have no time then to arrange your thoughts in distinct sequence. Then the fluctuating character of your audience demands a special class of preaching. Very few will listen to a distinct "beginning, middle, and end." Your indoor addresses will not do for here. You must have a distinct address for the audience which does remain, and you must try to get all to remain, so that the crowd may steadily gather till the close; but you must have every division of your subject so arranged that it will be a little Gospel address in itself, so that if a man waits only five minutes he shall have heard not a fragment but a short whole. As a branch is a miniature tree, so should all the divisions of your address be short, terse, telling Gospels. Therefore, I say, prepare thoroughly for your open air work.

TELEGRAPHIC NEWS.

Rustchuk, March 2nd: Another Court-Martial for the trial of officers and soldiers who took part in the late revolt here concluded its sittings to-day.—Eleven officers and 120 soldiers were sentenced to various terms of penal servitude.

Berlin, 3rd: The new Reichstag was opened to-day. His Imperial Majesty the Emperor William in his speech from the Throne said that the policy of Germany was continually directed towards the maintenance of peace with all Powers, and especially with her neighbours, and this would be best promoted by the Reichstag expressing the National will by voting the Army Bill.

Sophia, 3rd: The revolt at Silistria which spread to Rustchuk has been suppressed in both places. The people of Rustchuk, who were armed, were engaged in combat which lasted twelve hours. The Revolutionists fled across the Danube, where they were captured. Many of their number were wounded.—The authority of the Regents has now been restored.—The organizers of the revolt at Silistria were cashiered Bulgarian officers. On Saturday last they summoned the troops and proclaimed M. Zankoff Regent.—The Loyalists had frequent combats with the rebels until the troops from Shumla arrived on the scene and succeeded in suppressing the revolt on Tuesday. Twenty of the rebels were shot.

Zanzibar, 3rd: The accounts of the rising in Mozambique turn out to have been exaggerated. It was merely a raid of the natives, which was easily repelled.

London, 4th: A stormy debate took place in the House of Commons last night over the vote for the Irish Police. Mr. Dillon made a vehement speech, in which he defied the Government to suppress the Nationalist meeting in Ireland, and said the executive must be answerable for bloodshed that may take place.—Sir Michael Hicks-Beach reiterated the necessity that existed for increasing the powers of the Government in Ireland.

Sophia, 4th: The authorities here have arrested M. Karaveloff, one of the members of the Council of Regency formed by Prince Alexander, and whose resignation was accepted by acclamation by the Grand Sobranje, which passed a motion declaring that M. Karaveloff, after betraying Prince Alexander, had become a traitor to his country.—Thirty others, who also held the threads of a conspiracy at the capital, have also been arrested.

London, 5th: Servia and Roumania are concentrating their forces on the frontiers of Bulgaria.— Hostility is increasing between Montenegro and the Albanian Turks.—Daring incendiary raids have taken place on rent-payers in County Limerick, and much property has been destroyed.

Sophia, 5th: Nine of those who instigated the revolt at Rustchuk have been sentenced to death and many to penal servitude for life.

Rome, 5th: Signor Depretis and his colleagues have consented to resume office.

London, 6th: Sir Michael Hicks-Beach has resigned the Chief Secretaryship of Ireland, the reason assigned being that he is suffering from a cataract.—The Right Hon. A. J. Balfour will succeed him.

Rustchuk, 6th: The names of the conspirators who have been sentenced to death include those of Colonel Filoff, Major Ouzounoff and a Russian name Bolmann. The Foreign Consuls recommend an appeal for mercy being made at Sophia.—Evening: Majors Ouzounoff and Panoff, in addition to one Captain, four Lieutenants and two Civilians, have been shot in accordance with the sentence passed upon them for conspiracy. Four Lieutenants and two Civilians have been sentenced to fifteen years' penal servitude. Bolmann, the Russian subject, has been delivered over to his Consul The execution of the sentence on Colonel Filoff has been deferred.

Sophia, 6th: The German Agent on behalf of Russia demanded the liberation of six of the Bulgarians sentenced for conspiracy, including Colonel Filoff and Major Ouzounoff, alleging that they were Russian subjects, because they were furnished with Russian passports.

London, 7th: It is officially announced that her Majesty the Queen will lay the foundation stone of the Imperial Institute next summer. Sir Michael Hicks-Beach will remain a member of the Cabinet, but without a Portfolio.

St. Petersburg, 8th: The *Moscow Gazette*, in a leading article to-day, expresses its extreme indignation at the executions which have been effected of those implicated in the late revolt in Bulgaria. Europe in approving the action of the authorities in Bulgaria, the paper says, must not forget that the victims fell a sacrifice to their devotion towards Russia. In conclusion, the *Gazette* says, that the death of these men who offered their lives for Russia will produce events which will set history in motion.

London, 8th: In the House of Commons last night Mr. Bradlaugh brought forward a motion for disallowing the expenses of Sir Drummond Wolff's mission, which was rejected.—Sir James Fergusson highly eulogized Sir Drummond Wolff, and said he had every prospect of bringing his mission to a successful issue.—Mr. Arthur Balfour, the new Secretary for Ireland, has resigned the presidency of the Currency Commission.

9th: The chief draughtsman at Chatham Dockyard has been dismissed for selling Naval designs belonging to the British Government to the United States.—The House of Commons have passed the essence of the Closure Rule.—The Marquis of Lothian has been appointed Secretary for Scotland in the place of the Right Hon. A. J. Balfour.—The British Army estimates amount to £18,400,000.—The Hon. E. Stanhope, Secretary of State for War has written a memorandum explaining the amount in which he states that the scheme for mobilising our forces is virtually completed, by which two strong army corps are enabled to take the field. The scheme requires a considerable increase in the Royal Engineers and garrison artillery. The memorandum adds that there is every reason to hope that the manufacture of the new magazine rifle will proceed rapidly. The estimates comprise the completion of the fortifications of Hongkong and Singapore.

Berlin, 9th: The Reichstag has voted by a large majority the Army Bill as presented by the German Government.

St. Petersburg, 9th: The *Journal de St. Petersbourg* to-day publishes a violent article regarding the executions which have taken place in Bulgaria.—The semi-official paper says that the limits of patience have been exceeded by the events that have lately occurred in that country.

Sofia, 9th: A circular sent by the Russian Government, prior to the execution of those condemned to death by the Court-Martial held at Rustchuk, asked the influence of the Powers at Sofia to prevent the atrocities of the Bulgarian Government being carried out. The circular was, however, received after the executions.

Zanzibar, 9th: Through the friendly mediation of Germany the hostilities between Portugal and Zanzibar have been stopped.

Rome, 9th: Monsignor Rampolla del Tindaro has declined the offer of the post of the Pontifical Secretary of State made to him by his Holiness the Pope.

GREAT EXCITEMENT IN WALES ABOUT A MARVELLOUS CURE.
LIVING SIX YEARS WITHOUT GOING TO BED

Mr. Editor,—While spending a few days at the pleasant seaside town of Aberystwith, Cardiganshire, Wales, I heard related what seemed to me either a fabulous story or a marvellous cure.

The story was that a poor sufferer who had not been able to lie down in bed for six long years, given up to die by all the Doctors, had been speedily cured by some Patent Medicine. It was related with the more implicit confidence from the circumstance, as was said, that the Vicar of Llanrystyd was familiar with the facts, and could vouch for the truth of the report.

Having a little curiosity to know how such stories grow in travelling, I took the liberty while at the village of Llanrystyd to call upon the Vicar, the Rev T Evans, and to enquire about this wonderful cure. Though a total stranger to him, both he and his wife most graciously entertained me in a half hour's conversation, principally touching the case of Mr Pugh, in which they seemed to take a deep and sympathetic interest, having been familiar with his sufferings, and now rejoiced in what seemed to them a most remarkable cure.

The Vicar remarked that he presumed his name had been connected with the report from his having mentioned the case to Mr John Thomas, a chemist of Llanon. He said Mr Pugh was formerly a resident of their parish, but was now living in the parish of Llanddeinol.

He strongly vouched Mr Wm. Pugh's character as a respectable farmer and worthy of credit. I left the venerable Vicar with a livelier sense of the happy relation of a pastor and people, feeling that he was one who truly sympathised with all who are afflicted in mind, body, or estate.

On my return to Aberystwith, I was impressed with a desire to see Mr Pugh, whose reputation stood so high. His farm is called Pancom-Mawr, signifying "above the dingle," situated near the summit of a smooth round hill, overlooking a beautiful valley in which is situated the lovely ivy mantled Church of Llanddeinol. I found Mr Pugh apparently about 40 years old, of medium height, rather slight, with a pleasant and intelligent face. I told him I had heard of his great affliction and of his remarkable and almost miraculous relief, and that I had come to learn from his own lips, what there was of truth in the reports.

Mr Pugh remarked that his neighbours had taken a kindly and sympathetic interest in his case for many years, but of late their interest had been greatly awakened by a happy change in his condition What you report as having heard abroad, said he, is substantially true, with one exception. I never understood that my case was ever given up as hopeless by any Physician. I have been treated by several Doctors hereabouts, as good as any in Wales, but unfortunately no prescription of theirs ever brought the desired relief.

Fifteen years ago, he said, Ifirst became conscious of a sour and deranged stomach and loss of appetite, which the Doctors told me was Dyspepsia. What food I could hold in my stomach seemed to do me no good and was often thrown up with painful retchings. This was followed after a time with a hoarseness and a raw soreness of the throat which the Doctors called bronchitis, and I was treated for that, but with little success. Then came shortness of breath and a sense of suffocation, especially nights, with clammy sweat, and I would have to get out of bed and sometimes open a door or window in winter weather to fill my lungs with the cold air.

About six years ago I became so bad that I could not sleep in bed, but had to take my unquiet rest and dreamy sleep sitting in an arm chair. My affliction seemed to be working downward into my bowels is well as upwards into my lungs and throat. In the violent coughing spasms which grew more frequent, my abdomen would expand and callapse and at times it would seem that I should suffocate. All this time I was reduced in strength so that I could perform no hard labour and my spirits were consequently much depressed.

Early in this last spring I had a still more severe spasmodic attack, and my family and neighbours became alarmed, believing that certainly I would not survive, when a neighbour, who had some knowledge or had heard of the medicine, sent to Aberystwith by the driver of the Omnibus Post, some seven miles distant, and fetched a bottle of Mother Seigel's Curative Syrup.

This medicine they administered to me according to the direction, when to their surprise and delight no less than my own, the spasm ceased I became at ease, and my stomach was calmed My bowels were moved as by a gentle cathartic, and I felt a sense of quiet comfort all through such as I had not before realized in many years I could walk arround the house and breathe comfortably in a few hours after I had taken the medicine. I have continued to take the medicine daily now for something over two months, and I can lay down and sleep sweetly at nights and have not since had a recurrence of those terrible spasms and sweatings. I have been so long broken down and reduced in my whole system that I have not tried to perform any very hard out-door labour, deeming it best to be prudent lest by over-exertion I may do myself injury before my strength is fully restored. I feel that my stomach and bowels have been and are being thoroughly renovated and renewed by the medicine. In fact I feel like a new man.

I have been much congratulated by my neighbours, especialy by the good Vicar of Llanrystyd, who with his symdathetic wife have come three miles to shed tears of joy on my recovery.

I bade Mr. Pugh goodbye, happy that even one at least among thousands had found a remedy for an aggravating disease.

Believing this remarkable case of Dyspeptic Asthma should be known to the public, I beg to submit the above facts as they are related to me,

F. T. W.

PASSENGERS SAILED

Per Str. *Raffaele Rubattino*, 10 :

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From Brindisi—Rev A E Stone Major Newell Mr A Stewart Mrs Haggard Mr E Beldrum Mr P Beldrum and Mr H S Brown

Domestic Occurrences.

DEATH.

Penney—March 6th, at Mazagon, Ethel Minnie, the dearly beloved daughter of James and Annie Penney, after a long and painful illness, aged 3 years and 6 months.

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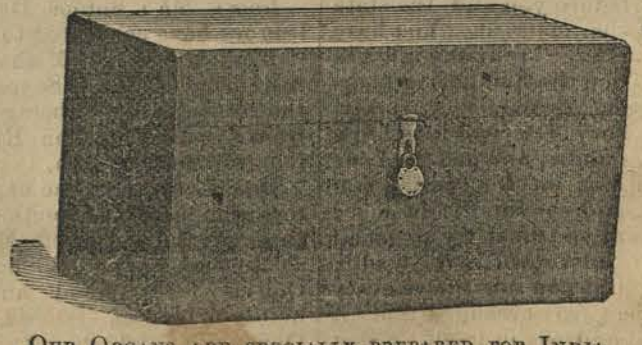

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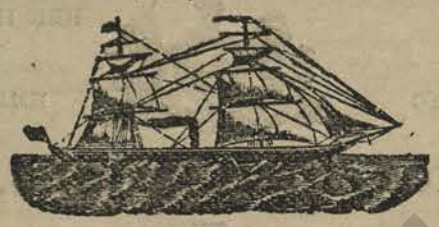

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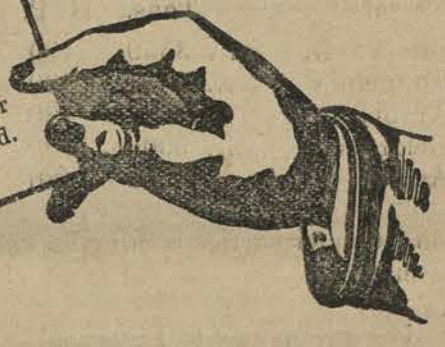

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THE BOMBAY CHRISTIAN ALMANAC 1887.

Edited by Mr. Wm. Menzies Alexander, M. A., B. Sc.

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OPINION OF THE PRESS.

THE Bombay Tract and Book Society have issued their *Bombay Christian Almanack* for 1887. It is admirably got up in regard to paper, printing and illustrations, and the literary matter is interesting and useful.—*Bombay Gazette.*

The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the publication for the present year. The work contains a great deal of useful and interesting information with reference not only to Missionary and other religious organisations but of secular affairs, and we have no doubt it will be highy appreciated by the public. A feature of the work is illustrations of sacred scenes such as the Lake of Galilee, Bethany, Balshazzar's Banquet, the Mound of Jericho, and Mount Hermon There are also engravings of other kinds, such for instance as the Portrait of Lord Dufferin, the representation of the great Mosque at Mecca, and the Aurora Borealis. The Almanack is well got up, and so far as we can judge from the cursury inspection, carefully revised.—*Times of India.*

The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the above publication for the current year. The contents Scientific, Biographical, Religious, &c, convey a variety of useful and interesting information carefully selected, and the illustrations are executed with the utmost neatness.—*Advocate of India.*

The Bombay Christian Almanack.—We are in receipt of the new issue of this annual, and congratulate those who labour in preparing it and the excellent appearance it makes; it is a very attractive volume worthy to lie in anybody's drawing-room table or Merchant's desk. The pictures are mostly new and very pleasing; there is an excellent article by Mr. Alexander, Secretary Bombay Tract and Book Society on the Spectroscope and Solar Physics presenting briefly and perspicuously the results of recent solar investigations. We notice the information concerning religious associations in Calcutta and Madras as a new feature, enabling us to see at a glance how much greater the Missionary forces in these cities are than in Bombay the largest of the three. There are some Biographical articles, a good deal of religious matter, and the usual variety of information looked for in a publication like this.—*Bombay Guardian.*

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AMONGST the best and cheapest of the various works which the post conveys, at this season, to all who can spare half-a-rupee for its purchase is the Bombay Christian Almanack (1887), published by the Bombay Tract and Book Society, and extensively and beautifully illustrated—a credit from cover to cover to the "Caxton Printing Works," Bombay. The B. C. Almanack does not aspire by any means to compete in any respect with the *Times of India* Calendar and Directory, though the information it furnishes is as fully satisfactory as any that could be compressed within its comparatively modest limits. The Almanack, though not so ambitious as the larger and fuller compilations emanating from our energetic and enterprising Bombay Press, ought to find an honoured place on every drawing-room table, which it largely must, from its extensive popularity, already ornament. The Bombay Tract and Book Society have quite earned the best thanks of the communities they have so liberally obliged with the most generous measure of the latest available political &c., and local miscellaneous information, in the neatest and most entertainingly compendious and comprehensive form. The extracts, which occupy a considerable portion of the Almanack's pages, have, we are assured, and we readily believe the statement, been carefully selected; while a number of articles have been specially written for the publication. As a *multum-in-parvo*, locally *sui generis*, we have not in our experience had the fortune to come across a neater and more complete Almanack, so far as this Presidency principally is concerned; and such of our readers as have not already invested in, and enquired for themselves into the great merits of, this modest publication will, we are sure, agree with us on even a cursory inspection of its pages, that its value has not been at all over-estimated.

One of the three biographical sketches is that of Cornelia, the Mother of the liberal-minded Gracchi, who perished in their attempt at what was denounced as revolution. "Among the famous women," we read, of the Roman Republic, the name of Cornelia may be placed first. She was of noble descent, and became the wife of Titus Gracchus, a prominent personage in those stirring times. Tradition affirms that the house was once assailed by two serpents and the augur declared that, if the male serpent was allowed to escape and the other killed, Cornelia would die before her husband; but, if the female serpent escaped and the male were killed, the husband would die first. Without hesitating the affectionate husband told the augurs to put fortune on the side of his wife, and, strange to say, the prophecy came true. Left with twelve little children, she devoted herself to their upbringing with a devotion and wisdom which won her universal esteem. Uniting the severe virtues of the old Roman matrons with the knowledge and refinement which then began among the higher classes in Rome, and her sons, who afterwards attained to fame as the strenuous advocates of the rights of the poor, received an excellent intellectual and moral training. Cornelia rejected every offer of marriage, even refusing the hand of Ptolemy, King of Egypt. "The buried ashes," says Valerius Maximus, "of her husband seemed to lie so cold at her heart that the splendour of a diadem and all the pomp of a rich kingdom were not able to warm it, so as to make it capable of receiving the impression of a new love." In the cut presented by the Almanack before us, we have preserved to us the story, now familiar as a household world, how, when on a visit, a friend displayed, with ostentatious pride, her jewellery; when Cornelia, calling her two sons to her side, presented them as *her* precious jewels. After the death of these two sons, who fell in defence of 'the claims of the poor,' she retired to Misenum, and there drew constantly a great company of men of letters and high social position, charming them with the story of her sons' struggles, and astonishing them; as, without betraying any emotion she told of their violent death. "They were ignorant," says Plutarch, "how much an excellent temper and good education can exalt the soul above fortune and enable it to triumph over sorrow."—*Daily Telegraph and Deccan Herald.*

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